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and thence Dr. Marshall infers that all volitional acts are rational acts *at the moment of their occurrence*, and that, consequently, we never do actually err or sin. It is only from the point of view of a later self, in turn new and unique, that, retrospectively, we recognize that we *have* erred or sinned. In short, he sides with Socrates in holding that no one sins or errs willingly, *i.e.*, knowing what he does. This in turn, furnishes a basis for an exceedingly interesting distinction between responsibility, accountability, and guilt. This is, I think, the most original portion of the book, and well worthy of careful study.

In Part III, we may note as helpful the view that morality is a "process of experiment, of adaptive adventure" (p. 184), and that it must needs be exposed to frustrations. But there is a consolation for these. "If we could look upon Nature as a whole, we should see ourselves as elemental parts of it, whose frustrations, as we call them, are merely situations necessary to the continued existence of the organic unity of the whole of Nature" (p. 141). If we could! Happy those upon whom life does not put a strain greater than the faith in this tantalizing "If" is able to sustain.

R. F. ALFRED HOERNLÉ.

DURHAM UNIVERSITY,  
ENGLAND.

THE REFORMATION IN IRELAND. HENRY HOLLOWAY. Society for Promoting Christian Knowledge. The Macmillan Co. 1919. Pp. 240. \$2.75.

A work on the Reformation in Ireland might almost rival the brevity of the famous chapter on Irish snakes, if by Reformation be meant any change in the thought and religion of the people. In this sense there was no spiritual revolution in Erin; the cult of the nation remained just the same after Luther that it was before him, only — if a bull may be pardoned in this connection — "more so." One need not draw the parallel with England, so rich in versions of the Bible, in prayer-books and tracts and a great Protestant literature, to be astonished at the barrenness of Irish religion. She produced no great Catholic doctors or saints — no Loyola, no Cajetan, no Neri, no Borromeo, no Canisius, no Xavier. Ireland had already begun to live in and on her past; without seeking fresh acquisitions she eked out her spiritual livelihood from the usufruct of her great age of religion, when Irish monks evangelized the world and Irish scholars disputed with Aquinas the palm of philosophy.

But though there was no Reformation in Ireland, there was a shadow of one, and it is this that Mr. Holloway now traces. It was

the shadow of England. Every great act passed by Henry VIII and his immediate successors relating to religion, was extended to the sister isle. First, the Royal Supremacy was asserted, and in its train followed a swarm of ancillary statutes intended to enforce it. The monasteries were attacked in Erin, as they had been dissolved in Britain. The liturgy was standardized according to the English models; the articles of faith were revised by Anglican canons.

Why then did not the people embrace Protestantism? Mr. Holloway's answer is that the government was insincere in its profession of zeal and awkward in the application of means to the avowed end. For example, when Latin was abandoned in the churches, not Erse but English, then understood by only a small minority of the people, was substituted for it. "Such enactments witness that the Government considered it more important to anglicize than to provide for the progress of religion, and the pastors of souls were to be the agents in this policy." The means taken to forward the cause of the gospel were the best way of killing it. The reaction against the superimposed policy was opposite to that desired by the king, and was very great. From this time forth Irishmen clung to Catholicism as one more relic of nationalism, and resented intrusions of English religion as part and parcel of a policy of hateful conquest. Finally, one aspect of the subject suggested by this thorough little book is that of the relation of the government to the changes in English religion. It is sometimes said that the British changed their faith at the beck and call of their rulers. But had it not been for a deep popular under-current, would not the efforts of the Tudors have been as futile in London as they were in Dublin?

PRESERVED SMITH.

CAMBRIDGE.

PROPHECY AND AUTHORITY: A STUDY IN THE HISTORY OF THE DOCTRINE AND INTERPRETATION OF SCRIPTURE. KEMPER FULLERTON. The Macmillan Co. 1919. Pp. xxii, 214. \$1.50.

Professor Fullerton's book may be most warmly commended to all readers, whether lay or clerical, of this Review. It will not be of equal value to all. Scholars, and readers who have accepted without independent investigation modern theories concerning the Bible, may feel that its thesis requires no proof; but the historical course of events is so clearly and pointedly presented that all will find the book interesting and instructive. The early Christian Church accepted the authority of the Old Testament as an inheritance from